

Lori's Thoughts about the 4/12/25 Women's Conference

WCL Processes & Injustice 3.21.25 PDF

WCL as Government

By every measure, a WCL is a form of government. I reject the premise that women's councils are government. They are simply a means to determine TRUST. When a certificate is suspended, the Lord has not given any way to actually hold a man accountable to that. We hold a unique trust granted by our communities when we take up the mantle of WCL and determine to pass judgement upon a man's PC. We do not pass judgment on his priesthood certificate, we determine whether or not we trust him. Our judgements are on behalf of the community and recognized and upheld by the entire body of the people. They are held up within the community of the FELLOWSHIP in which he resides, unless it is necessary to inform others outside of the fellowship that a man does not hold a certificate. This judgement is markedly different than judgement founded in gossip at the hands of someone with a grudge.

Likewise, the Lord references the government in his June 20th revelation. He is not speaking about the family or commerce or the temple - he is speaking of trials (He doesn't speak of trials), rights, governments, justices (protections), the constitution, and WCL processes.

We must recognize the WCL system for what it is so that we may better discern the Lord's purposes for it. If WCLs are a form of government they should be treated as such. Premise is rejected. I believe they merely are an avenue to evaluate if trust still exists.

Governments have a profound history of abusing their power. It is no wonder "rules" and "laws" have been demonized in many conversations surrounding WCL processes. Rules and laws have been repudiated (not demonized). Those who are afraid (the assertion that people are afraid because they don't want more rules is rejected) of all law, however, fail to make the following distinction: Laws that restrict the actions of a government are necessary for maintaining a free people. This premise is only correct in regards to Babylonian governments, which includes the U.S. Government, and does not apply to the Government of God.

This is the foundational purpose of the Constitution and the Bill of Rights - to establish laws that permanently restrict government powers and protect the freedoms of every citizen. These laws actually safeguard against the kind of tyranny that many have associated with the idea of (Babylonian) rules.

How do we identify a WCL?

It was in the Lord's wisdom that He gave us a set of ~~instructions~~ principles to accompany our WCLs. Many have taken these revelations and determined for themselves that they must be "guidelines" only. Who? The problem with this reasoning, however, is that it is by those very instructions that a WCL even exists.

If a WCL is not organized according to the Lord's revelations is it actually a WCL? Should we accept a system of government that decides for itself at random which of the Lord's instructions matter and which do not? Where is your proof that this is happening? Justify your premise.

The title WCL is not what bestows WCL authority. The behaviors that are in alignment with the Lord's instructions DO.

It is the responsibility of the people to hold WCLs accountable. Rejected Premise. It is our responsibility to know the women in our fellowships who are burdened with this responsibility and TRUST them.

A WCL ~~grants themselves power over others~~ (is burdened with the responsibility of telling a man they no longer trust him) without the consent or vote of the community. When a council is formed within a fellowship, they generally DO have the consent of that community. It is difficult to gain consent of the community when you are dealing with an accused man who does not fellowship in one place. We do not elect our WCL members - they are self appointed government officials. Premise rejected. They are women who have been asked to carefully weigh a decision they know will impact their fellowship community. No one is “self-appointed.” They have likely spent hours in conversations with their husbands, their community, and the Lord before a decision is ever made to convene a council. We can not “fire” them from acting with authority even when they abuse their position. Seeing as how they step down when the council is completed, there is no assumption that they will then ever be a part of future councils. If a fellowship no longer trusted their judgment, they would likely ask other women to sit on future councils.

This should make everyone uncomfortable. When councils are convened within a fellowship, the whole fellowship is likely aware of the improper behavior of the man and most probably supports the women who are burdened with the actual responsibility of suspending a certificate.

While WCL rulings are on behalf of the community, it is the community who is responsible for upholding them. We do this by refusing to allow men without PCs to perform public ordinances. Suspension of a certificate is a merciful way to remove the responsibility of performing ordinances for the community and allow a man to instead focus on his family. We the people continue to impose this “sentence” until the WCL reinstates the man’s certificate. If his community determined that the suspension was not necessitated, there would be no way for the council to actually control that community. A certificate merely shows that we trust the man. If a certificate was suspended (mistrust) and a new one given to him outside the bounds the Lord established, the only way the council and others could reject his new “authority” would be to reject ordinances from under his hand.

If a WCL acts unjustly and we impose the sentence anyway, we are supporting injustice within our communities at the hands of self appointed government officials. It is the people’s responsibility to refuse to uphold the rulings of unjust WCLs. Premise rejected. What is “unjust” about a group of women saying, “We no longer trust you. Please go take care of your more personal responsibilities and attempt to regain trust with them and with us”?

Because we are responsible for the enforcement of a WCL outcome, the community must have the ability to call on any WCL to defend their processes. Premise rejected. The Lord said we could call a conference, present concerns, reason together, and draw upon the experiences from the past women's councils. It does not say anywhere that we can demand a council defend their processes. This is over-reach. When asked, WCLs must show to the people that they have acted in accordance with the Lord’s instructions. **MUST show? Where has this instruction been given by the Lord?** Should they be unable to do so, we the people have every right to refuse unjust marching orders. This is why and how a WCL outcome can be overturned. **The Lord has not established any principles wherein a council outcome may be overturned.**

It does not matter that it is difficult for some to hold a fair and just hearing. This is a poor reason to absolve women of their responsibility to follow the Lord’s instructions. Instead, the difficulty

of the task should be its own natural selection process. No self appointed government official should have the idea that they can never be questioned because their job is “hard”. **Premise rejected. Who has claimed that it is too hard to hold a fair hearing??**

WCL’s can not be above scrutiny if we intend to preserve what the Lord has given to us; we must be able and willing to hold ourselves accountable for following the Lord’s instructions. **You are adding to the Lord's instructions with this entire argument.**

The goal is not to overthrow the Lord’s government. It is to uphold and strengthen it.

If community members are responsible for calling out injustice by a WCL, we need a way to wisely and calmly reconcile these disputes.

Without a resolution the people would remain contentiously divided. One half would be forcing ourselves to uphold injustice for the sake of the Lord’s WCL institution. The other half would reject WCL outcomes because of their commitment to righteousness and justice. **I would posit that the amount of division you are sowing with these declarative assertions is far more damaging.**

Even with a decision made by the majority there is still reasonable concern about overturning a WCL. Without the Lord’s stamp of approval, the people would remain divided on any outcomes they do not believe He supported. Because WCLs were given by revelation, the authority to overturn an outcome would likely only be accepted by the people if it came by the same means. **And it has not. The June 20th revelation gives no authority to overturn a council.**

The Lord’s Solution

On June 20th, 2024 the Lord stated “... *There have been disputes among the women about the conduct of women’s councils and disputes about how they are to proceed.*”

Covenant people had experienced injustice at the hands of well meaning WCLs. **How? Who? You continue to make declarative statements with nothing to back it up.** In the spirit of every person who has loved and fought for righteousness, these people refused to back away from their grievances. They believed injustice was committed against covenant people by their WCL government. They prayed and the Lord responded. **How do you know others were not likewise praying? Why do you believe this piece of a larger revelation is specifically for you? Why have you twisted the language of the revelation to add to it things that are not there?**

Instead of rebuking those seeking justice (**the lack of a rebuke does not mean that disputing is good and welcome and “by all means, keep disputing!”**), He acknowledged the disputes and added to our collective understanding. He pointed our attention to the Bill of Rights and The US Constitution and asked the women to consider those protections while we decide how to conduct our WCLs. **“Conducting women's councils” gives no mandate to overturn or to establish government. These are giant leaps past what the Lord said we could do.**

WCFs were then given in the same manner as WCLs - By revelation, with a set of rules of conduct, intended purposes, and the authority to vote and resolve matters of dispute around WCLs. **The instruction given was to resolve the “disputes among the women” and “disputes about how they are to proceed.” There was no indication that we should ex post facto make changes to councils that have already completed.**

WCFs as our Supreme Court

Interestingly, the WCF as described by the Lord looks to serve identical purposes as those of the

US Supreme Court. The following passage is pulled from the supremecourt.gov website:

"EQUAL JUSTICE UNDER LAW" - These words, written above the main entrance to the Supreme Court Building, express the ultimate responsibility of the Supreme Court of the United States.

1. The Court is the **highest tribunal** in the Nation **for all cases and controversies** arising under the Constitution or the laws of the United States.
2. As the final arbiter of the law, **the Court is charged with ensuring** the American people **the promise of equal justice** under law.
3. It thereby also functions as **guardian and interpreter** of the Constitution.

These are the mirrored responsibilities and duties of a WCF as found in the June 20th revelation.

1. To vote and **resolve disputes** relating to WCLs
2. **To ensure equal justice** (As seen throughout nearly the entire revelation. References include unjust governments, protections granted in the Bill of Rights and US Constitution, and the Lord's intentions as He established the US Government)
3. To **reason together** as guardians and interpreters of the **Lord's revelations** related to WCLs. (*"The women should **consider** those protections as **they decide how to conduct councils** involving those accused of transgressing the laws of God"*)

It is a giant leap to conclude that God is asking us to establish a government mirrored after the U.S. Government. He was asking us to consider the Constitution and the Bill of Rights when considering the rights of both the accused man and the women conducting the council. To assert more than this is to add to what was actually said.

Unity in dispute, Unity in Resolution

Because WFCs have been given by God they provide the authority needed to unite the people in deciding WCL matters. **Considering disputes does not equal unity. If the Lord wanted unity on all things related to women's councils, He would have required unanimity in the vote. A 51/49 vote is actually the most divisive thing there can be.**

An equitable WCF gives us a way to present the dispute in a fair, calm, and comprehensive manner. It ensures as many women as possible may attend and hear all evidence and reasoning from both sides. The more women that hear and vote, the more the WCF ruling is truly representative of the voice of the community. **And yet the revelation itself stated that the conference should be held for those who were INTERESTED, not for all the women to be summoned to because rules were being established that would impact the entirety of the body of fellowships (men and women) who subscribe to this belief system. And many women are left out because of distance, time, and financial inability to attend.**

WCF judgements hold more judicial weight than WCL judgments. (Premise rejected.)

With the June 20th revelations we have been given a second system of weighing and judging. The WCL system is for local priesthood certificate hearings that affect the immediate community. The WCF is for movement wide rulings such as how we organize and conduct ourselves, and resolving disputes about WCLs. **What is the movement? Who is the movement? The "movement" is an IDEA, not a group. Ideas presented by a women's conference will still need to be ratified by the actual governing bodies, which are fellowships.**

WCFs are granted this higher authority because they contain a greater number of judges across a greater spread of the community.

Furthermore, because WCLs are able to appoint their own members, it is obvious they have the ability to hand select women who already hold their same beliefs. This built in bias would be *impossible* to recreate at a WCF because revelation states that all interested women are invited to attend and vote. *If the Lord wanted there to be no built in bias, He would have initially established women's conferences as the means to determine whether a certificate should be suspended or not. He also would not have explicitly stated that those aware of the man's daily walk be the ones to consider the matter. Those who are aware of a man's daily walk are necessarily those who have bias. The Lord set women's councils up so that we WOULD have bias.*

By their nature, WCFs truly represent the voice of the people and therefore have the authority to overturn an unjust WCL. *(Premise rejected. Not stated in the revelation.)* Without this ability to unite against wrongful practices, the people would be forced to either uphold injustice OR to individually pick and choose which WCLs they will uphold. It is better that we unite *(fellowships are disparate)* under a WCF hearing to examine challenged WCL practices than to ignore injustice or undermine the entire WCL system altogether. *Premise rejected. We uphold the councils that have happened in our fellowships, that we participated in and understand. The others are not important to us.*

WCF Judgements

This system is spectacularly beautiful. There is no permanent hierarchy. Every woman who may take up the mantle to judge in a WCL may also take up the mantle to judge in a WCF. Each woman sets her own standards by the conduct she would want used in judgement over her own loved ones. We are encouraged to act in no hypocrisy as we are at once the women who must hold councils and also those whose fathers, brothers, husbands and sons may one day be called to account.

Those who take up the mantle of WCL powers make themselves a target of scrutiny. *I don't believe that was what the Lord expected when He established women's councils.* Women who can not follow the Lord's instructions, stand firm in sound reasoning, or defend their choices before a conference need no longer apply to the WCL position. *Who "applies" to be part of a women's council? Literally every woman I know is anguished over the thought of HAVING to sit on a council.* The discomfort and difficulty of holding a WCF is the very antidote to sloppy practices and unjust behaviors by our government officials. *The antidote to sloppy practices is the fact that no one wants to do this in the first place. They spend hours searching out the governing principles (which is a blessing that they have to take the time to search them out), which allows them to commune with God as they wrestle through how to do this. THAT is what is the antidote. Not the threat of women's conferences.*

Through this same process, WCLs also have the opportunity to prove the righteousness of their proceedings. *The Lord did not indicate that women's councils need to "prove the righteousness of their proceedings."* *This is overreach.* They are given a means to permanently rid themselves of detractors. *We should trust women's councils enough to NOT BE a detractor!* When women of wisdom lay bare their reasonings and procedures for all of the WCF to see, every member in attendance grows in her own wisdom. She then takes this wisdom back to her own communities and her own WCLs.

Women are not on trial at a conference. It is their practices that are brought under the

microscope. It is for the purposes of upholding righteousness and fairness in our people's government. There are no consequences or sentences for the women themselves should their hearing be overturned. By the voice of the WCF, we the people will simply agree that we will not uphold an unjust outcome. The man's certificate will be seen as intact and unblemished until and unless a fair WCL decides otherwise. **There is one way and one way alone in which a man may receive back his certificate, and that has clearly been established by the Lord. THIS is overreach, "adding upon," and is what is NOT JUST.**

All outcomes of a WCF can build confidence in our government system and strengthen our ability as a people to judge righteously. The Lord expects us to make mistakes. In His mercy He has given us a system that can help the people of the Covenant correct our mistakes and grow in wisdom as we reason through our disputes. **He has given us a system in which we can learn and grow and move forward and do better. He has not given us a system in which we "correct our mistakes." There is no means with which to undo them, only to move forward and do better.**

Due Process & Ensuring Justice

We reason that the purpose of a fair trial is to hear and consider the entire body of evidence and testimony before passing judgement on a matter. If accusations were enough to find a person guilty, no trial would ever be necessary.

In reality, humans get things wrong all the time. Our capacities of judgement are warped by lack of information, personal bias, cultural upbringing, gullibility and even such small things as hunger, fatigue, or the time of day.

A trial, therefore, is meant to allow both accusers and the accused a fair and equal opportunity to present their arguments before 12 (hopefully) neutral parties. **The Lord specifically asked for women who have bias to be on the council (those who know his daily walk). These are not neutral parties but those who can discern after hearing both sides without preconceived outcomes. This is different from neutrality.** The ultimate goal of any WCL hearing should be discernment of truth.

We ought to recognize that we do not have immaculate discernment and therefore model our council hearings after the appropriate humility. WCLs should be expected to hear all evidence available to them before passing judgement. It is crucial that this evidence includes the full testimony and witnesses of the accused. **Unless the accused refuses to participate. A council cannot be held hostage by the accused until he deigns to participate.**

Fairness in our hearings should be considered as non-negotiable as the unanimous vote. **"Fairness" is relative.**

This is not just supported by reason. It is also supported by the June 20th revelation. The Lord is pointing us to abuses by governments, the Bill of Rights, the Constitution, and the protection of the rights of the accused. He is pointing us to due process. **He is pointing us to due process in how we MOVE FORWARD, not back. "The women should consider those protections as they decide how to conduct councils involving those accused of transgressing the laws of God." How to conduct is a future action. The Lord did not say, "...how to judge."**

Due = a person's right; what is owed to them

Process = a series of actions or steps taken in order to achieve a particular end

Due process absolutely matters for our councils. Without it our justice system operates solely on

the whims of those in power. As every WCL member is self appointed and answers to no one who will overturn an unjust ruling, it is no surprise that there are people who feel they have been wronged. We may have the Lord's instructions but if we are not insisting they must be followed at every WCL, we can not have due process. *Insisting means commanding every particular and not allowing for trust. We are to be a community who trusts one another. "...it is not wise for the women to be commanded in every particular, but it is also not wise for the direction I have given to be used for a predetermined outcome."* Of course we should not be seeking for a predetermined outcome, but to claim that we MUST micromanage that necessarily means Zion slips through our fingers.

It is helpful to understand that due process rules can differ significantly between governments, both within the United States (federal vs. state) and across different countries. We do not need to mirror the US Constitution or Bill of Rights to honor the most fundamental principles that due process upholds. Whatever form it takes, the primary purpose of due process is to ensure fundamental fairness and prevent arbitrary government actions.

Disputing

As of now our WCLs would be considered arbitrary by any reasonable standard. We regularly let rules slide because we are uncomfortable and fearful of offending someone. **Proof?** The Lord's instructions have been called "guidelines" and then cast aside for more convenient processes. **Proof?** To date, though many are contested, no WCLs have been overturned. The very thought of it causes outrage (*rather strong sentiment that I expect most would disagree with*) on behalf of the "rights" of WCLs with no thought for the rights of the accused.

These same people are crying out for "peace" when a dispute is brought before a WCF in accordance with the Lord's revelation. They expect all others to lay down their dispute, yet they themselves will not lay down their part in the matter. *"They" are not the ones disputing. "They" are the only ones who actually know the full truth of the matter, as they are the only ones who know what was said in the council.* If they truly believed that peace was more important than this dispute, they would act accordingly. *Your assertion, then, is that your "perceived justice" is more important than peace. Christ's life was one injustice to the next, and yet He never sought after justice. Instead, He cried, "Peace."*

While it is clear that the Lord dislikes pointless disputes, scriptures and history are replete with His support for those who will not uphold unjust governments. *And yet in our day and organization, He has asked us specifically to not dispute. If we are attempting to create something (Zion) that is unlike anything that has ever been done, why would we choose to organize ourselves the way past un-Zion-worthy groups have? Fear of dispute (I reject the premise that fear is the reason many are unwilling to dispute)* is not a justifiable basis for refusing to overturn a WCL ruling. If injustice is occurring within the government the Lord has established, shouldn't we find that utterly intolerable? Or is it better to simply keep quiet when we witness injustice at the hands of those who grant themselves power? *They do not hold power; they simply offer or take away TRUST.*

In your own lives there are lines that can not be crossed. There are terrible things that would trigger an almighty dispute begun by your own hands. Protecting your children comes to mind. You would never sit by as another person destroyed your loved ones out of fear of "dispute", or "contention", or "acting as the accuser". You would be justified by God for fighting on behalf of a righteous cause. *Assertions about what another person would do or not do is not relevant.*

We believe questionable conduct within the Lord's government is worth bringing before a WCF.

In the June 20th revelation, the Lord concludes by stating *"many things provoking arguments among the people are born from pride, stubbornness, aspiring for control, and reckless indifference toward me and one another."* These are the markers to consider for whether the Lord is upset by our dispute

- Pride & Stubbornness - Though we believe our reasoning is sound, we are willing to consider that we have missed something and therefore have prepared to present our dispute before the women of the WCF. We are not stubborn. We would welcome better reasoning.
- Aspiring for Control - Our entire dispute is based on the idea that NO ONE should have ultimate and unregulated control in our government. We are not setting ourselves to rule over anyone. The system we outlined (the system YOU outlined, not the Lord) would discourage any one person or group of people FROM aspiring to control. As long as the women of the covenant desire to reason together they will discern and prevent injustice. Except that's not what the Lord established, so no matter how more "fair" or "equal" you believe it is, it's not what we were asked to do.

Furthermore, we have no control over the outcome of this hearing. We are willing to resolve the legitimacy of this council by the voice of the conference. I hope you truly will let this go if you are voted down, and that you won't find more reason to keep disputing or to attempt to control how we should be organized.

- Reckless Indifference toward Me - We submit that it is required for WCLs to follow the Lord's instructions in order to be upheld by the community. We do not treat the Lord's instructions with reckless indifference but instead seek to follow them and ask the WCF to consider our reasoning as the Lord has instructed.
- Reckless Indifference toward one another - Based on the rationale outlined in the above document, we believe this dispute is of great significance to the community as we have significant evidence of injustice. We have done everything we can think of in order to resolve this dispute by any other means than a WCF. We have offered mediation, we have organized and presented our evidence to them in an effort to explain our concerns, and we have responded to their emails or texts with the hope of resolution.

As every effort has failed, we are now preparing to hold a conference as instructed by the Lord in order to resolve this dispute. The time and consideration and efforts at fairness for this conference have been substantial. We intend to deliver to the WCF the evidence of injustice that would allow them to vote fairly. If we are accused of reckless indifference at this point we are willing to account for our actions in a manner for all to see.

The Lord has given many tools to help us *"reason together (and)... decide how to conduct councils"*. He is not asking us to avoid disputes. He is expecting us to put in the work to learn how to dispute so skillfully that we can actually work through the problems together. He is asking us to reason together. That is very different from learning how to skillfully dispute!

We know this first WCF dispute will be challenging but we have confidence in the Lord's instructions and His belief in the women of this movement.